

道德經

**Wonders  
de  
Fillosofleur**

Rísteárd de Fillosofleur Mac Suibhne

Richard Mc Sweeney

# Wonders de Fillosofleur

A Tao Te Ching Inspiration  
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By  
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Isle of Éire  
□□□□□□

# WONDERS DE FILLOSOFEUR

A Tao Te Ching Inspiration

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“With feeling the Past and Present  
be mindful of the Future.”

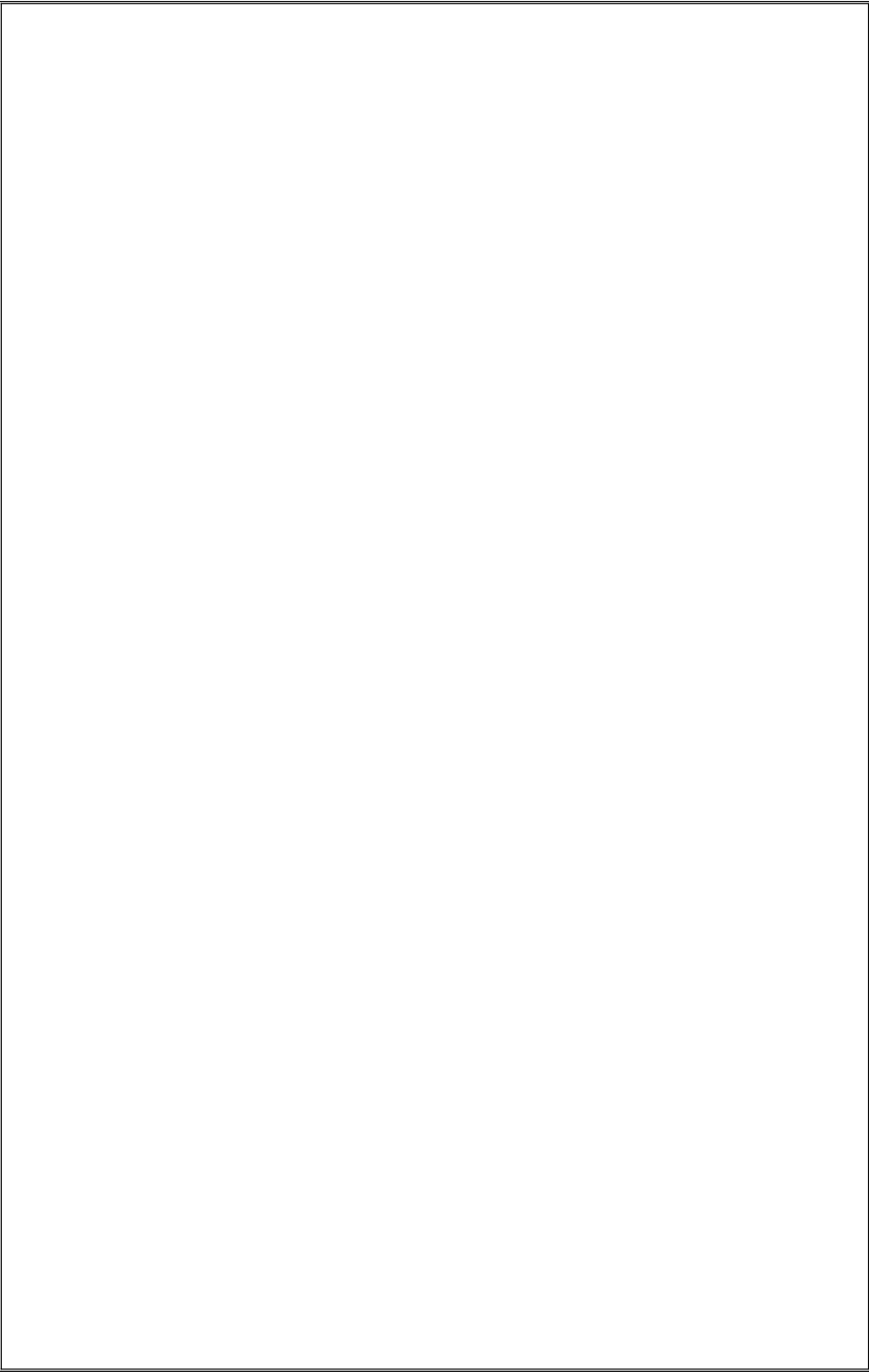
A

Richard Mc Sweeney’s addition and rendition  
of an old Chinese idiom “□□□□” dating  
from the Song Dynasty, Liu Gong’s  
“Man Jiang Hong Yao Shou Zhong  
Gu Shu Yi” lyrics:

“Sighing that we are apart more than we  
are together, feeling the present  
and thinking about the past.”

□□□□□□□□□□□□□□

“□□□□□□□□□□”



## Introduction

I commenced this challenging project on Sunday, 3<sup>rd</sup> March 2024 and concluded it on Saturday, 8<sup>th</sup> June 2024. The idea was to allow myself to be inspired by the *Tao Te Ching*, not chapter by chapter or even word by word but rather segment by segment. In other words, arbitrarily dividing each of its 81 chapters up into inspirational segments; each chapter on average consisting of some three, four or more segments.

This culminated in a total of 352 consecutive segments covering the entire *Tao Te Ching*.

Each segment was then provided with an original question in the form of an “I wonder, ...?”

For instance, the opening segment is presented as follows, and, as do all, includes the original Chinese text:

“I wonder, where did the idea of Tao come from?”  
□□□□□□□□□□

You are encouraged to read each segment as if it is you who is doing the wondering.

Accordingly, and as is your pleasure, place the “I wonder” anywhere in the segment.

Every effort was made to keep the inspirations as succinct as possible in keeping with the design and spirit of the original Chinese text.

The Chinese text used is that provided by  
the Chinese Text Project  
website: <https://www.ctext.org/dao-de-jing>.

Intentionally no English or any other  
translations were consulted.

The work it needs to be stated is not  
in any way meant to be a  
translation or an interpretation  
of the *Tao Te Ching*.

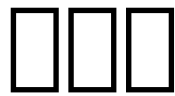
Purely it is a work inspired by it.

‘Risteárd de Fillosofleúr Mac Suibhne’  
being a self-styled nom de plume.

Richard Mc Sweeney

29<sup>th</sup> June 2024

Inspired by the  
Tao Te Ching

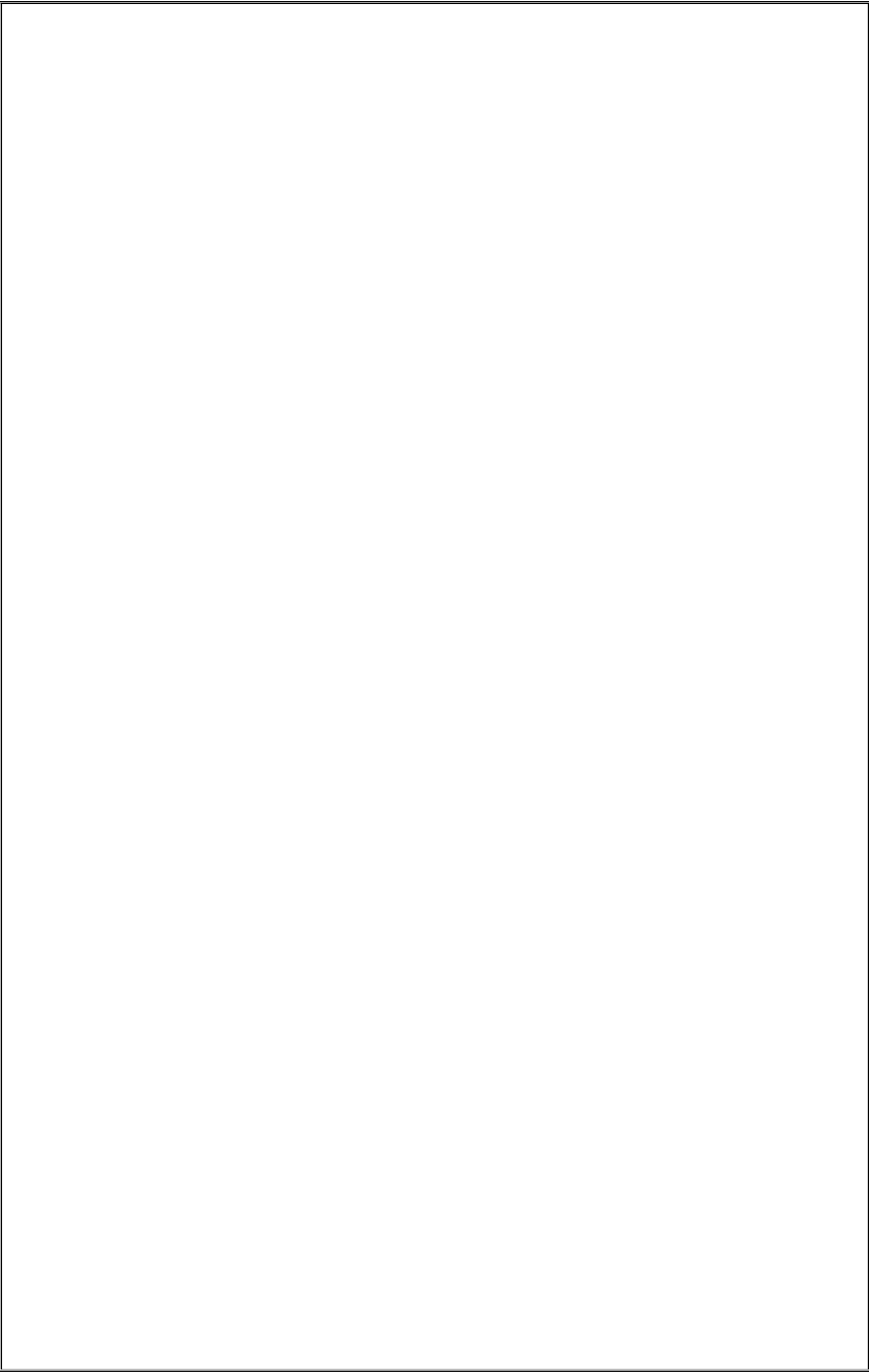


The “I wonders”  
*of*

Rísteárd de Fillosofleúr  
Mac Suibhne

Isle of Éire





# Wonders Rísteárd de Fillosofleur Mac Suibhne

## Page 1

“WHERE did the idea of Tao come from?”

1. □□□□□□□□□□

“WHAT was it like, when there  
were as of yet, no names  
for anything?”

2. □□□□□□□□□□

“WHAT is it like to be without desire?”

3. □□□□□□□□□□□□

“IS mystery what is beyond  
or is there a beyond of  
even mystery?”

4. □□□□□□□□□□  
□□□□□□□□□□

“WHY do we speak in terms  
of beauty and ugliness?  
Where did such a way of  
thinking come from?”

5. □□□□□□□□□□

# Wonders Rísteárd de Fillosofleur Mac Suibhne

## Page 2

“WHY did we start to speak  
in terms of good and  
not good?”

6. □□□□□□□□□□

“WHY did we start to think  
in terms of long and short;  
difficult and easy, and  
existence and nonexistence?”

7. □□□□□□□□□□□□

“WHY did we start to think  
interms of high and low;  
sound this and sound that,  
and before and after?”

8. □□□□□□□□□□□□

“WHAT would it be like,  
to be doing not doing; to  
be teaching not teaching?”

9. □□□□□□□□□□□□

“WHY is there everything?”

Page 3

10. □□□□□□□□□□

“WHY do we humans alone  
seem to be in the habit of  
taking praise for creating  
something, when  
everything around us  
doesn’t seem to?”

11. □□□□□□□□

“WHY there isn’t anything  
or anyone, openly claiming  
absolute responsibility,  
for the existence of  
everything?”

12. □□□□□□□□

“WHY is there so much  
rivalry in the world?”

13. □□□□□□□□□□  
□□□□□□□□□□

“WHY it is that people feel  
the need to govern others;

Page 4

why people feel the need  
to be governed?"

14. □□□□□□□□  
□□□□□□□□

"WHY is it we are kept in  
the dark about so many things?  
Are there certain kinds  
of knowledge that wouldn't  
be good for us?"

15. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it reality  
is so profoundly deep;  
so unfathomable?"

16. □□□□□□□□□□□□□□

"WHY is it we place light  
somehow in opposition to  
dark; having light overcome  
the dark? Isn't there more  
dark in the universe?"

Page 5

17. □□□□□□□□□□

“DO we really have any  
idea of what we are talking  
about, when it comes to saying  
anything about reality?”

18. □□□□□□□□□□□□

“WHY is it we act so  
much on impulse, seeing  
that Nature itself doesn’t?”

19. □□□□□□□□□  
□□□□□□□□□

“IS it correct anymore, or was it  
ever correct: to be speaking  
in terms of the heavens being  
above and earth below?”

20. □□□□□□□□□  
□□□□□□□□

“WHY is it we humans speak  
so many different languages;

Page 6

why, couldn't we have  
had just one?"

21. □□□□□□□□

"WHY is it we only  
speak of life and death;  
could there be more besides  
these? Is life and death  
one and the same or  
one and the different?"

22. □□□□□□□□

"WHY is it we like  
to use such words as  
'door' and 'portal'  
when trying to  
comprehend reality?"

23. □□□□□□□□

"WHY it is that we have only an  
inkling of the mysterious? What is it  
about mystery that makes it so  
appealing; so engaging?"

Page 7

24. □□□□□□□□

“WHY is reality, as we  
know it, existing for so long?  
Then again, how long is long?  
Had reality a beginning?”

25. □□□□□□□□□□

□□□□□□□□□□

“WHY it is people are happy  
being first and not happy being  
second or even last?  
Who is there that can be  
other than where they are?”

26. □□□□□□□□□□□□□□

“WHY on a global scale is it  
we are losing our sense of  
empathy? The taking of  
any life, especially innocent  
lives is in anyone’s  
book wrong.”

27. □□□□□□□□□□



Page 8

“WHY is it we have such  
a huge quantity of water on  
this planet? Where did it  
come from? Was there  
more or less of it say  
a million years ago?”

28. □□□□□□□□□□  
□□□□□□□□□□

“WHY do we place our  
trust in words; in language?”

29. □□□□□□□□□□  
□□□□□□□□□□

“WHY is there anger; why  
do we let ourselves get angry?”

30. □□□□□□□

“WHY is it we have a tendency  
to be excessive? Excessive  
rain impoverishes the soil;  
loud noises frighten away  
the birds and fishes.”

Page 9

31. □□□□□□□□□□□□□□□□

“WHAT is it about certain things, or about ourselves that we overly like to hoard them?”

32. □□□□□□□□□□□□□□□□

“WHY is it reality is so obscure: that everywhere is seemingly seamlessly returning back into itself?”

33. □□□□□□□□

“WHAT would the world be like, if we didn't from time to time, feel the need to embrace one another?”

34. □□□□□□□□□□

“IS reality some kind of breath?”

35. □□□□□□□□

“HAVE we been something already or are we on our way to

Page 10

becoming something; whatever  
that something may be?  
What are we now?"

36. □□□□□□□□

"WHY is it governance at times  
gives the impression of great  
craftiness, slyness, trickery,  
duplicity and chicanery  
at home with itself?"

37. □□□□□□□□

"IS it possible, to go beyond  
reality as we know it? Is  
the universe really what it  
is: according to what  
we say it is?"

38. □□□□□□□□

"HOW far has human intelligence  
come; how far can it reach? Is it yet  
near or far from that point?"

39. □□□□□□□□

Page 11

“WHO what or otherwise,  
generates everything?  
What about, when it comes  
to sustaining them?”

40. □□□□□□□□  
□□□□□□□□

“WHY nothing is less important  
than something? Reality  
seems to be made up of more  
nothing than something.”

41. □□□□□□□□□□

“IS reality something that is fashioned;  
continuously being fashioned  
by some invisible something;  
whatever that might be?”

42. □□□□□□□□□□

“WHY is it we haven’t noticed  
the great usefulness of the  
seemingly useless?  
Is nothing, really nothing?”

Page 12

43. □□□□□□□□□□

“WHY is it we think this way about  
some things, and that another?  
And what if, our thinking  
on them from the outset,  
is way too narrow.”

44. □□□□□□□□□□

“WHAT is it we are looking at  
in colours; what listening  
to in sounds, and what  
tasting in flavours?”

45. □□□□□□□□  
□□□□□□□□

“WHAT is it about sanity  
that makes it so easy for it to visit  
insanity, and yet insanity has  
such a desperate time of it  
trying to return  
to sanity?”

46. □□□□□□□□□□

Page 13

“WHY are we so taken by what we  
see; what is it about sight  
that, inclines us say towards  
possession of that seen?”

47. □□□□□□□□□□□□

“WHY it is that great disasters  
such as wars, earthquakes and  
flooding, seem not to be  
really real, if, they are  
happening somewhere else?”

48. □□□□□□□□

“WHY is it we are becoming  
so indifferent to disgrace?  
Is not dishonesty a disgrace?  
How about the destruction  
of the biosphere?”

49. □□□□□□

“WHAT is it about us or about  
this place: this planet that  
causes us to be so afraid

Page 14

of everything?”

50. □□□□□□□□□□□□□□□□

“WHY is it we have a body:  
this physical structure with  
its various rivers and  
streams and gentle breath?  
What should we say we are?”

51. □□□□□□□□□□□□  
□□□□□□□□□□□□

“WHY is it we love our self; why is it  
we love others? Why is it we feel  
loved? What is this way of  
life we call loving?”

52. □□□□□□□□□□□□  
□□□□□□□□□□□□

“WHY is it sometimes, even  
though we are looking right  
at something, we just don’t  
see it? The same holds  
true when listening.

Strange.”

53. □□□□□□□□□□  
□□□□□□□□□□

“WHY we are inclined to speak of the oneness of everything? What is it about oneness that gives us the feeling we have found the essence?”

54. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it many think everything came from something; many too thinking it came from nothing? Why don’t we this yet know?”

55. □□□□□□□□□□  
□□□□□□□□□□

“FROM how far back does time come; to how far forward will it go? Then again, is time really real or merely a



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thought formation of ours?”

56. □□□□□□□□□□

“WHAT did the peoples of  
the Paleolithic period  
(roughly 2.5 million years  
ago to 10,000 B.C.) consider  
the ancient past to be?”

57. □□□□□□□□□□□□□□

“WHY it is that sages of old, were  
able to be so profound in their  
thought; given they had so  
little knowledge at  
their disposal?”

58. □□□□□□□□□□□□

“WHY is it so difficult to put  
reality into words?  
Could it be because language  
is intrinsically unsuitable for  
such a mighty task?”

59. □□□□□□□□□□

Page 17

“WHY has etiquette been so  
downgraded these days?  
Are engineers considering  
it unnecessary for their  
artificial intelligences?”

60. □□□□□□□□□□□□□□□□

“WHAT is it about emptiness  
that gives the feeling of great  
fullness? How full of  
emptiness is reality? Is what  
we call full, empty in fact?”

61. □□□□□□□□□□□□□□

“HOW is going forward any  
different from going  
backward; backward from  
sideward? And what of  
upward from downward?”

62. □□□□□□□□□□□□□□

“WHY is that which is always  
changing doesn't seem to be  
changing? What is it about

Page 18

change that it doesn't  
appear to change?"

63. □□□□□□□□□□□□

"WHAT is it about the constant  
continuous that can  
be known? Does it have a  
beginning; how about an end?  
Would such a knowing be useful?"

64. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it rulers so quickly forget how  
to truly rule? What is it about positions  
of power that can cause occupants  
to be so untrue?"

65. □□□□□□□□□□  
□□□□□□□□□□

"WHY there is so much trust of  
the wrong kind in the world  
today; what has happened  
to trust of the right kind?"

Page 19

66. □□□□□□□□□□

“WHY is it, people have a propensity at times: to claim that it was they alone who did all the heavy lifting, when in fact they didn’t?”

67. □□□□□□□□□□

“HOW is it after all these millennia of human existence, we still haven’t figured out how to live nobly?”

68. □□□□□□□□□□

“WHY is it social order can break down so easily and so quickly? Does society by nature have an Achilles heel? If so, what might it be?”

69. □□□□□□□□□□

“WHAT would it be like, if we were to renounce all religious beliefs and discard all our scientific

Page 20

insights, and then to take it  
from there?”

70. □□□□□□□□

“WHAT will it take for people to  
realize that artificial intelligences  
are just that: artificial?  
How come artificiality is  
the new natural?”

71. □□□□□□□□

“WHY is it we humans have a  
tendency to trick each other?  
And of our scheming to deprive  
the biosphere of its essences,  
what shall we say?”

72. □□□□□□□□

“WHY is it profound old ways  
of thinking aren’t being used  
more today? Is it because  
today’s world prefers to  
be making things

Page 21

up as it goes?”

73. □□□□□□□□

“WHY is it we are becoming  
deficient in our ability to  
appreciate the simplicity  
of reality? Why are  
we trivializing its  
sophistication?”

74. □□□□□□□□□□□□

“WHY is it learning seems  
to give us so much of a  
headache, in the sense that it  
can make us preoccupied  
with caginess?”

75. □□□□□□□□□□□□

“SHOULD we really be talking in  
terms of good and bad; bad  
and good as if we were  
talking about two distinctly  
different matters?”

Page 22

76. □□□□□□□□

“WHY is it we are a lifeform  
that is afraid? Could not we  
have been a lifeform that  
has no use for fear?”

77. □□□□□□□□

“WHY is it all other lifeforms  
living on the planet  
appear neither to have  
rich nor poor among them?  
How come we are into  
such a sorting?”

78. □□□□□□□□

□□□□□□□□

“WHY are we so preoccupied  
with growing up; a growing up that  
involves discarding the simple  
pleasures, wonders and joys  
of toddlerhood?”

79. □□□□□□□□

Page 23

□□□□□□□□

“WHY is it we don’t see  
everyone in ourselves;  
ourseleves in everyone? If we  
did, who then would ever  
be lonely or ever wish  
to hurt anyone?”

80. □□□□□□□□

“WHY great intelligence can  
come across, not just some  
of the time as being quite  
narrow, but most of the  
time? It should be  
otherwise.”

81. □□□□□□□□

□□□□□□□□

“WHY so often is great stupidity  
considered exceptional intelligence?  
Surely, downright stupidity  
is always just that:  
downright stupidity.”



Page 24

82. □□□□□□□□

“WHY is it we aren’t inclined to  
give things a second thought;  
why this anxious tumbling  
over ourselves to get to  
the next line of thinking?”

83. □□□□□□□□□□

“WHY is it people give up on  
themselves before they have  
ever even tried to discover  
what it is they think  
they cannot do?  
If not now, when?”

84. □□□□□□□□□□

“WHY is it we place so much more  
emphasis on pointing out how very  
different we are from one another,  
when in truth, we are  
so very alike?”

85. □□□□□□□□

Page 25

“WHY is it we are becoming  
so accepting of token gestures  
of virtue? Are we expecting  
our artificial intelligences  
to be paragons of virtue?”

86. □□□□□□□□

“WHY is it, we are surrounded  
by so much elusivity; even  
our self can oft feel as if  
it is a mystery helplessly  
gazing upon itself?”

87. □□□□□□□□

“WHY it is that reality appears to be  
a multi-hued image always folding  
in and out and about itself?”

88. □□□□□□□□□□□□□□□□

“WHAT lifeforms have endured  
since the coming into shape  
of this planet? None at all.  
Are not rock, water, fire and

Page 26

wind lifeforms of a kind?"

89. □□□□□□□□□□□□□□□□

"DOES reality really have what  
we term past, present and  
future? Why are we layering  
it with such a provincial  
planetary way of thinking?"

90. □□□□□□□□□□□□

"WHY is it what we say something is  
we think it actually is that? What is  
it about knowing that makes  
us want to lock it  
in as a fact?"

91. □□□□□□□□□□□□

"WHY is it we have become ever  
so fixated on the straight line,  
when everything about us,  
and in the heavens, and  
the beyond is curviform?"

92. □□□□□□□□□□

□□□□□□□□

“WHY is it so many sages  
of old, though in agreement  
on many things, would seem  
to be more in disagreement;  
even contradict each other?”

93. □□□□□□□□

“WHY is it, when you  
self-present your thoughts  
to the world, you are  
frowned upon; yet, isn’t  
self-presentation the  
natural way of Nature?”

94. □□□□□□□□

“WHAT is it about self we  
should keep to ourself; what  
is it about self we should  
share? What is this which  
we call self anyway?  
Who knows?”

95. □□□□□□□□

Page 28

“WHY is it we are so  
competitive? Is it natural  
or is it something we have  
fashioned? Do we need to  
compete to be complete?”

96. □□□□□□□□□□

“WAS there a time: back in no  
one at all can say when, that  
the planet had reached a  
state of completeness or is  
it still on course for it?”

97. □□□□□□□□  
□□□□□□□□

“WHY have we forsaken the  
age-old pleasure of reading  
the weather: by looking at  
the sky or the landscape  
or feeling the wind?”

98. □□□□□□□□□□□□

“HOW long has it been now,  
since we have all but given

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up on having the wondrous  
caring ways of Nature  
be our ever-present  
faithful teacher?”

99. □□□□□□□□□□□□□□□□

“WHY is it we are helplessly  
letting ourselves become  
one with our artificial  
intelligences?  
Incorporate them, yes;  
but self-surrender?  
No.”

100. □□□□□□□□□□  
□□□□□□□□□□

“IS reality; and for use of  
better words: ‘happy’ say with  
our happinesses, and ‘sad’  
with our sadnesses? If yes,  
what would that imply?”

101. □□□□□□□□□□

“WHY is it, we are so easily

Page 30

inclined to accept and follow  
religious beliefs; why so too  
unquestioningly ideologies  
and scientific theories?”

102. □□□□□□□□

“WHY is it the world has let  
itself be in a state where it is  
easier than not for it to fall  
in with heinous crimes  
committed by itself  
against itself?”

103. □□□□□□□□

“WHY is it we are so anxious  
to abandon our first trust,  
namely Nature? Has  
Nature ever let us down?  
How about our  
artificial intelligences?”

104. □□□□□□□□

“TO what extent do we know  
what we are talking about

Page 31

when it comes to our  
origin(s)? The theory  
of evolution has us but  
standing on tiptoes.”

105. □□□□□□□□□□

“WHY is being humble  
looked upon as being some  
kind of weakness when  
the humility of trees, streams,  
valleys and hills is all  
about strength?”

106. □□□□□□□□□□

“WHY are we so slow to  
change things about  
ourselves that we know  
well are ever-distancing  
ourselves from our more  
beautiful selves?”

107. □□□□□□□□

□□□□□□□□

“WHY is it, once we came up



Page 32

with them: the concepts ‘before’  
and ‘after’ we settled on them  
and said, with these alone  
we will be satisfied?”

108. □□□□□□□□

“WHY is it, we think  
the universe is one or even  
that it could be one of countless  
universes? Is there anyone  
who will say it is neither?”

109. □□□□□□□□□□  
□□□□□□□□

“WHY is it we are in the habit  
of naming everything? That  
being not enough, we  
then say, the named is  
what the thing is.  
But is it?”

110. □□□□□□□□□□□□□□

“IS the universe on the return  
journey: having already been

Page 33

as it were? If so, then, what  
must its outward journey  
have been like?”

111. □□□□□□□□

“WHY is it we solely associate  
a person’s greatness with  
their positions of power  
in society? Should we  
not inquire of their  
wife or husband?”

112. □□□□□□□□

“WHAT is it about political  
power that it can have  
such a free hand to corrupt  
individuals, groups and  
even a whole society?”

113. □□□□□□□□

“WHY is it we are almost  
mindlessly willing to trust  
ourselves, our lives, our  
future and the planet

Page 34

to our problematics:  
our artificialities?”

114. □□□□□□□□□□

“WHY is it we are inclined  
to only consider the  
visible tree and not  
so much take into account  
its roots; a hill and not  
so much its bedrock?”

115. □□□□□□□□

“WHY is it we have forgotten  
where we have come from?  
Do we know where we are;  
where we are going?  
By chance, have we  
been here before?”

116. □□□□□□□□□□

“WHY is it, when we look at  
certain things; feel or scent them,  
we can for the longest time  
ever, clearly recall having

Page 35

experienced them?”

117. □□□□□□□□

“WHAT changes are we  
going through as we  
systematically let our artificial  
intelligences run our lives  
for us?

Are we still us or not?”

118. □□□□□□□□□□

“WHY is it that so-called,  
historically good decisions,  
have so easily proven  
themselves to have been  
not at all good?

What are we doing today?”

119. □□□□□□□□

“WHY aren’t there any traces  
left of yesterday in today?  
Does such wondering make  
any sense, I wonder?  
Something has made sense.”

Page 36

120. □□□□□□□□□□□□□□□□

“WHY is it with all the knowledge  
we have amassed we still  
don’t get it: destroying  
the biosphere is  
absurdity on a brakeless  
roller coaster?”

121. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it a mind; a home,  
a neighborhood, a region, a  
country; even the entire world  
can let itself easily  
believe in falsifications?”

122. □□□□□□□□□□□□  
□□□□□□□□□□□□

“WHY is it, the not so good  
at practicing honesty, aren’t  
more influenced by those  
who are? Has perhaps honesty  
some displeasing side to it?”

Page 37

123. □□□□□□□□□□□□□□□□

“WHY is it even seemingly  
simple mysteries somehow,  
still remain beyond our  
reach, even though we use  
the scientific method and  
artificial intelligence?”

124. □□□□□□□□□□□□□□□□

“WHY is it, in these times  
especially, we want to be more  
female than male, more  
male than female;  
be neither one nor the  
other: be agender?”

125. □□□□□□□□□□

“WHY is it we leave our  
precious childhood sense  
of wonderment out of our  
adulthood? Is this really a  
sensible thing to be doing?”

126. □□□□□□□□□□□□□□

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“WHY is it we continue  
to wear the same old  
hand me down threadbare  
attitudes, when it comes  
to the colour of our skin?”

127. □□□□□□□□□□

“WHAT is it about reality that  
gives the feeling everything;  
including ourselves,  
is somehow on a  
homecoming journey?”

128. □□□□□□□□□□□□

“WHY is it so challenging at  
times to go with the flow  
of things working themselves  
out, and the not yet having  
worked themselves out?”

129. □□□□□□□□□□

“WHY is it we knowingly  
continue to do things  
that are obviously

Page 39

destructive; definitely  
immoral, not to mention  
downright ridiculous?”

130. □□□□□□□□□□

“WHY is it knowledge once  
given expression in language  
and even physical form  
is no longer knowledge  
but something else?  
What is that else?”

131. □□□□□□□□  
□□□□□□□□

“WHY is it people want to  
control: control their homes,  
towns, cities, country, regions;  
even the whole world?  
What of the Moon and Mars?”

132. □□□□□□□□□□

“WHY is it we seem to be  
abandoning the profound  
idea of reality being that



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which is most sacred?  
Holding to the sacred  
keeps us noble.”

133. □□□□□□□□□□□□□□

“WHY are we still of the firm  
belief that we are ‘in front’  
of yesterday: yesterday is  
behind us? Could it not be  
in fact right next to us?”

134. □□□□□□□□  
□□□□□□□□

“WHY do we push things to  
their extreme? A pressing  
case in point being our  
relentless turning of the  
planet inside out to  
satisfy our needs.”

135. □□□□□□□□□□

“WHY is it leaders are still  
resorting to force of arms  
to resolve all kinds of

Page 41

issues? What is so wrong  
with talking things out  
over a meal?"

136. □□□□□□□□□□□□□□□□

"WHY don't we look upon the  
'warful' destruction of  
a country as being different  
from the smashing of  
a willow pattern plate  
on the floor?"

137. □□□□□□□□□□□□□□□□

"WHY is it people become  
consumed by the power  
of power? What is it  
about power that can  
cause people to lose  
all perspective?"

138. □□□□□□□□□□

"WHY do we continue to use  
the expression 'non-violence'  
to encourage not doing

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anything harmful  
for it can cause others  
to re-act violently?”

139. □□□□□□□□□□

“WHY is it we alone have to  
make so much of an effort  
to master ourselves when  
all other lifeforms seem  
to be able to do it  
so naturally?”

140. □□□□□□□□

“WHY is it we think of  
ourselves as being young,  
middle-aged or old? Isn’t  
it high time we let go of  
such a restrictive way  
of thinking?”

141. □□□□□□□□□□

“WHAT will it take for us to  
cease inventing implements  
that are intentionally

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designed to hurt others  
or damage planet  
home sweet home?"

142. □□□□□□□□  
□□□□□□□□

"WHY is it our arms, legs,  
hands and feet are shaped  
the way they are; in fact  
our entire body from  
head to toe?  
Why are we shaped so?"

143. □□□□□□□□□□

"WHY is it peace has so much  
difficulty coping with conflict,  
while conflict it seems has  
no bother trampling peace  
right into the mud?"

144. □□□□□□□□□□  
□□□□□□□□

"WHY is it we seemingly just  
can't get on with one

Page 44

another? Why this taking  
land off of each other?  
Isn't the world big enough  
for everyone?"

145. □□□□□□□□□□

"HOW long more must we  
wait for humanity to realize  
that waging war is not  
advancing our species  
a single step in the  
right direction?"

146. □□□□□□□□□□

"WHY is mourning so  
one-sided; for should not  
we be also mourning for  
those who have lost  
themselves in the taking  
of another's life?"

147. □□□□□□□□□□

□□□□□□□□□□

"WHY are we still using war

Page 45

to settle our differences? How  
many wars do we have to  
conduct; have to put up with,  
before enough is enough?"

148. □□□□□□□□□□□□□□

"WHY is it we aren't always  
conscious that words are  
only handles, and that in  
themselves are no more  
than a breath upon  
the breeze?"

149. □□□□□□□□□□□□

"WHY is it, though we are  
born of and from Nature,  
we continually have  
difficulty following along  
naturally with the flow  
of Nature?"

150. □□□□□□□□□□

"WHY is it taking us so long,  
to fully realize, that without

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our help the planet revolves  
to show the sun, moon and  
stars rising and setting?”

151. □□□□□□□□□□□□□□□□

“WHY is it we are inclined to  
go too far; why can’t we stop  
when we ought to stop?  
What is it about enough that  
we find to be not enough?”

152. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we aren’t living  
more fully in harmony  
with Nature given all  
what we know about  
it and ourselves?”

153. □□□□□□□□□□□□□□□□

“WHY is it we can so easily  
convince ourselves that we  
know ourselves, yet in truth  
we have no idea who or

Page 47

what we are or where  
we came from?”

154. □□□□□□□□  
□□□□□□□□

“WHY is it we are so slow to  
appreciate all the wonderful  
things we have got going for  
us in our daily life?  
Take a moment to reflect on it.”

155. □□□□□□□□

“WHY is it we can’t seem to  
free ourselves from our creation,  
namely time? Why, with  
knowing well it is a problem,  
do we continue to use it?”

156. □□□□□□□□□□

“WHY is it we don’t yet realize  
that there is nowhere where  
reality doesn’t exist? Yet  
having said that though, do  
we know what reality is?”



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157. □□□□□□□□

“WHAT are we depending  
upon unknown to ourselves?  
How far would that go to  
explaining why we feel so  
very much at home  
with the unknown?”

158. □□□□□□□□□□□□

“WHY is it we are so slow  
to accept that Nature is  
everywhere taking the very  
best care of us? Our artificial  
intelligences don't do care.”

159. □□□□□□□□□□□□

“WHY is it we accept being  
lorded over; what is it  
about us that causes us to be  
so ridiculously submissive?  
Authorities don't grow  
on trees.”

160. □□□□□□□□□□

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“WHY is it we consider some  
things great which shouldn’t  
be considered great, and  
things we ought to consider  
great, we ignore?  
What is that?”

161. □□□□□□□□□□

“WHY is it we can’t have a  
continually peaceful world?  
Why this everyday upheaval  
and unfairness? Why with  
this all knowing don’t we do?”

162. □□□□□□□□□□

“WHY is it we love music so  
much? What is it about  
music that causes it to  
touch us so deeply?  
Is silence then also  
a kind of music?”

163. □□□□□□

“WHY is it at times bitter tastes

Page 50

rather sweet; sweet bitter?  
Why is it silence can sound  
like noise; noise silence?"

164. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it that we don't keep  
in mind more that when  
we need to do something,  
there is a before to the doing  
and an after to it?"

165. □□□□□□□□□□□□□□

"WHY is it we are more  
interested in what we can  
receive than what we give:  
seeing that we didn't  
give in the first place?  
First let us give."

166. □□□□□□□□□□□□□□

"WHY is it individuals,  
companies, governments  
and even academic

Page 51

institutions, feel the need  
to be excessively secretive  
with the public?”

167. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we don’t keep in  
mind that Planet Earth came  
into existence without our  
help but that with our  
interference it could  
be no more?”

168. □□□□□□□□

“WHY is it we have such  
difficulty accepting and in  
turn putting into practice  
the way we ought to  
live nobly? Why this  
procrastination?”

169. □□□□□□□□□□

“WHY is it when we think of  
simplicity, simplicity isn’t

Page 52

at all what comes to mind?  
Could it be we are  
somehow over simplifying  
simplicity?"

170. □□□□□□□□□□

"WHY is it there is so much  
desire for material things  
in the world? What is  
this obsession with material  
abundance and wealth?"

171. □□□□□□□□

"WHY is it we can't just let  
ourselves be still; why this  
constant low frequency  
humming, rumbling,  
grinding running  
through everything?"

172. □□□□□□□□

"WHY is it moral integrity is  
not an attribute we can easily  
associate with our artificial

Page 53

intelligences? Can we  
create moral algorithms?”

173. □□□□□□□□  
□□□□□□□□

“WHY is it, when we with well  
being aware, that there is a  
nobler way of doing things;  
say settling disputes, we  
settle for the shameful?”

174. □□□□□□□□  
□□□□□□□□

“WHY is it we are always striving  
to be kind; why not just simply  
be kind? Being kind would  
seem to be a very natural  
thing to be doing.”

175. □□□□□□□□  
□□□□□□□□

“WHY is it we have a habit of  
enforcing our intentions

Page 54

on others; enforcing our  
logic as if it was the only  
expression of logic  
that exists?”

176. □□□□□□□□□□

“WHAT is it about this age;  
this age of our artificial  
intelligences, that gives us  
the impression we somehow  
have put ritual all behind us?”

177. □□□□□□□□□□  
□□□□□□□□□□

“WHEN does confusion begin  
in any given situation? Is it  
something immediate or  
have we unbeknown to  
ourselves put it into  
place beforehand?”

178. □□□□□□□□□□

“WHY is it we are unable  
to predict the future?

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Perhaps we could if only we were  
to let go of the idea of time.  
Time is the problem maker.”

179. □□□□□□□□

“WHAT is really real; what is  
really not real? Is not the real  
and the not real of a  
similar same sameness and  
a different difference?”

180. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we keep coming up with  
theories about what reality is?  
Why is what we come up with  
still way too narrow?  
Reality is ‘the’ mystery.”

181. □□□□□□□□□□  
□□□□ □□□□□□□□  
□□□□□□□□□□□□

“WHY is it the planets stay in



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the orbits they are in; why don't  
they all of a day lose their way  
and float way off out  
beyond the sun?"

182. □□□□□□□□  
□□□□□□□□

"WHY is it when it comes  
to the spiritual we are still only  
thinking in terms of a God  
or gods; angels: spiritual beings?  
Reality is spirituality."

183. □□□□□□□□□□□□

"WHAT is keeping the world not  
just generally good but overall  
very good indeed, in spite of  
a multitude of bad things  
continually happening?"

184. □□□□□□□□  
□□□□□□□□

"WHY is it we so easily loose  
sight of origins, roots,

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dawnings, inception,  
foundations, seeds,  
wellsprings, etymologies:  
fons et origo?"

185. □□□□□□□□□□

"HOW is it we can think a way  
of life is truly successful, if on  
the way to it, children were  
deliberately deprived of  
their youthful self?"

186. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it so hard to keep  
things simple? What is  
this fascination we have  
with materials that  
glitter and sparkle?"

187. □□□□□□□□□□

"IS today only today because  
we have agreed to say it is;  
what if we were to say it is

tomorrow returned?”

188. □□□□□□□□□□

“WHY we think non-existence  
isn’t existence, and that  
existence isn’t something  
other than non-existence  
transformed?”

189. □□□□□□□□□□

“WHY is it we don’t laugh  
more often: at our  
multifaceted attempts down  
through the millennia, at  
saying what we believe  
reality to be or not be?”

190. □□□□□□□□□□□□□□  
□□□□□□□□□□□□□□

“WHY is it at times we feel  
like something is familiar to  
us about we somehow  
having experienced before  
this thing called life?”

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191. □□□□□□□□  
□□□□□□□□

“IS changing an illusion of some  
kind? Everything it seems is  
changing, yet it feels at  
times as if it isn’t.  
Why is this so?”

192. □□□□□□□□□□  
□□□□□□□□□□

“RESPECTFULLY why is it that  
in these stone-hearted days,  
the still much believed in  
One God Above all gods  
is staying so  
deafeningly silent?”

193. □□□□□□□□□□□□  
□□□□□□□□□□□□

“WHY is it we think in terms  
of mathematics; not alone  
think in terms of it but  
that we completely

Page 60

trust it? Something isn't  
adding up here."

194. □□□□□□□□□□

"WHY is it we don't want to  
accept the most obvious,  
namely: that from the  
dark emerges the light  
and into the dark is it  
everywhere returning?"

195. □□□□□□□□□□

"HOW is it possible for us to  
continue on describing  
ourselves as noble human  
beings: when we allow  
our leaders to yield to  
wars and atrocities?"

196. □□□□□□□□□□

"AND as strange as strange as it  
sounds: Why is it that when  
we grasp a fistful of air,  
we don't notice we have

Page 61

reduced it by a fistful?"

197. □□□□□□□□□□

"WHY still there are people  
holding the view: that even  
though I always act violently,  
I will at a ripe old age die  
peacefully of natural causes?"

198. □□□□□□□□□□

□□□□□□□□□□

"WHY is it we look upon  
granite as being only hard  
and weighty? Perhaps  
and who knows in ancient  
days it was considered  
to be soft and light."

199. □□□□□□□□□□

"WHO knows well how to do not doing?  
Is not doing not doing somehow  
a form of doing? Have I said  
something that makes

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perfect sense or no sense?”

200. □□□□□□□□□□□□

“DO we know what we are  
talking about when it comes  
to extraterrestrial entities?  
Oh, would that we would  
be more open to being  
by them taught.”

201. □□□□□□□□□□□□

“WHY is it we consider  
something worse or better  
than something else for  
know we well don't we: that  
what is good for us is  
good, the not not?”

202. □□□□□ □□□□□□□□□□

“WHY is it we keep losing sight  
of the bigger picture?  
What is all this bothersome  
grabbing and trying to  
hold on to things as

Page 63

if for perpetuity?”

203. □□□□□□□□□□

“HOW many times a day do  
we pass up the golden chance  
to even be momentarily  
contented? Why can’t  
we contentedly let  
ourselves free to be?”

204. □□□□□□□□□□

“WHY is it some days we see  
everything is of the same sameness  
while on other days we see only  
the different difference?”

205. □□□□□□□□

“WHY is it there seems to be  
more to oceans than meets  
the eye? Are their beings who  
would think them to be solids  
and the landscapes liquids?”

206. □□□□□□□□



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“WHY is it when even  
considered a little differently,  
things are very far from  
being what we had  
supposed them to be?  
A mystery it is surely.”

207. □□□□□□□□□□

“WHY is it the universe is  
the way it is; why is it not  
any other way? Besides,  
what is it anyway? Are its  
galaxies living entities  
of some kind?”

208. □□□□□□

“WHY is it the stillness in  
everything seems to be  
so full of movement?  
Is there then no movement  
without stillness; stillness  
without movement?”

209. □□□□□□

Page 65

“Why is it we assume  
everything is there for our use alone?  
Long before our sacred books we  
were by way of a self-given right  
coercing animals.”

210. □□□□□□□□  
□□□□□□□□

“WHY is it we place so much  
emphasis on happiness:  
on how to be happy and  
stay happy, when what we  
are truly in need of is  
contentment of heart?”

211. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it that we don’t keep  
in mind that without having  
many things there is still so  
much we can appreciate?  
Why all this first having to have?”

212. □□□□□□□□□□□□

Page 66

“WHY is it we are so satisfied  
with merely having a handful  
of ‘just knowings’? How  
can say, just knowing where the  
sun rises and sets be enough?”

213. □□□□□□□□

“WHAT is about having lived  
and studied in other lands  
that leaves you with this  
feeling you can’t talk away  
happily about it to your  
native people?”

214. □□□□□□□□  
□□□□□□□□

“WHY is it we don’t yet  
realize we live not in a day,  
an hour or a moment,  
but in everyplace we are  
at? Live in the walking  
you are at.”

215. □□□□□□□□

Page 67

“WHY is it taking us so long  
to do nothing really well?  
Not alone nothing, but why  
is it taking us forever to do  
something really well; say peace?”

216. □□□□□□□□  
□□□□□□□□

“WHY is it so difficult to stay  
steadfast with what you know  
well is emotionally, physically  
and intellectually working  
ever so well for you?”

217. □□□□□□□□  
□□□□□□□□

“WHY is it we don’t live our  
lives as to be conscious that  
being great-hearted;  
great-minded, involves  
more than just looking  
out for oneself?”

218. □□□□□□□□□□

Page 68

“WHY is it so easy to be not  
good and quite a challenge  
to be good? Shouldn't it be easy  
to do good and most difficult  
to do not good? Strange.”

219. □□□□□□□□□□□□

“WHY is it there is such a lack  
of trust in trust in the world?  
How came it to be that we  
are replacing our trust in  
Nature with trust in cartomancy  
and artificial intelligence?”

220. □□□□□□□□□□□□

“WHY is it we haven't yet learnt  
to notice, appreciate and put  
into practice: the everywhere  
about beauty and power of  
enriching indifference?”

221. □□□□□□□□□□□□

□□□□□□□□□□□□

“WHY is it we don't know

Page 69

why it is we think in terms  
of holding on to something  
that we are not meant  
to be holding on to?  
Why can't we just be joyfully?"

222. □□□□□□□□□□  
□□□□□□□□□□  
□□□□□□□□□□

"WHY is it we can so easily  
fill our minds with ideas  
and beliefs that don't even have  
the vaguest of associations  
with the actuality of  
our existence?"

223. □□□□□□□□  
□□□□□□□□

"WHY is it we knowingly  
permit our mind to ram us,  
stab us and even maul us?  
Is this the mindset we are  
subcontracting to our  
artificial intelligences?"

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224. □□□□□□□□

□□□□□□□□

□□□□□□□□

“WHY is it there are so many  
opposing cosmologies? That  
I can’t throw my lot in  
with anyone of them is  
a good thing surely,  
but, what do I know?”

225. □□□□□□□□□□

“WHY is it, even when we don’t  
need to be thinking in a certain  
way about this that and the  
other, we still continue  
to do so anyway?  
Stupidity’s intact way.”

226. □□□□□□□□

□□□□□□□□

□□□□□□□□

“WHAT causes everything to be  
and not be? If we say God

Page 71

then that settles it; so too Tao  
or Nature. Perhaps, it is  
in no need of a cause.”

227. □□□□□□□□  
□□□□□□□□

“WHY is it we can’t be  
satisfied with accepting the  
mysterious? Let us call it a day  
on using the scientific  
method. Admittedly, it has  
had a good run of it.”

228. □□□□□□□□  
□□□□□□□□

“WHY is it we can’t yet seem  
to let go, even though  
we know we should,  
of the tendency to  
anthropomorphise  
reality? Even our AIs  
we have now doing it.”

229. □□□□□□□□



Page 72

“WHY is it that when we believe we have  
a hold on reality; that at long last  
we think we know what it is,  
it just like a morning haze  
slips out of view?”

230. □□"□"□□□"□"□  
□□□□□□□□□□  
□□"□"□□

“WHY is it we speak when  
we ought to be listening;  
stay silent: yet not listening,  
when we ought to speak  
up and speak out?”

231. □□□□□□□□□□

“WHY is it that when we are  
so busy with so many affairs,  
we are no longer aware that  
this is not all there is to life?  
A case of intelligence  
self-blindsided.”

232. □□□□□□□□□□

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“HOWEVER came we to settle  
with the idea: that by  
observing the nanoscopic  
we would be able to  
comprehend the vastness of  
the never-ending universe?”

233. □□□□□□□□

“IS it possible to claim with certainty  
that anything is constant? Yes,  
change is of a constancy of a kind.  
Of a kind yes, but who knows  
it is for sure?”

234. □□□□□□□□  
□□□□□□□□

“WHY is it say democratic,  
theocratic or communistic  
systems of human control never  
really get it quite right?  
What shall we say is their  
default fault?”

235. □□□□□□□□

□□□□□□

“WHY is it we are so easily  
distracted? How much of  
our life is but the living out  
of numerous distractions?  
Can we at anytime still  
be of our true way?”

236. □□□□□□□□

“WHY is it that everywhere we look  
in the world; save for pockets,  
there are huge differences in  
the quality of human existence?  
Have we no shame in front  
of the sky visitors?”

237. □□□□□□□□□□

“WHY is it that what is  
contrary to reality; not just  
somewhat contrary to it,  
but extremely contrary  
to it, we firmly believe  
in it? How can we

Page 75

be this way?"

238. □□□□□□□□  
□□□□□□□□

"HOW has it come to be that  
we continue to perpetuate  
the baffling notion:  
that more than at any other  
time in human history, we  
are the most intelligent?"

239. □□□□□□□□  
□□□□□□□□

"WHY is it we aren't bringing into being  
our out of this world self? Why are we  
always so contented with just  
being our terrestrial self?"

240. □□□□□□□□  
□□□□□□□□

"WHAT is it about using our  
artificial intelligences that  
leaves us with little desire

Page 76

to culture ourselves morally?  
Have we made ethics  
a non-starter for AI?”

241. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it the case of late that long  
held hand-me-down belief systems  
and even isms while they still  
seem to work well for others  
no longer do so for me?”

242. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it, even with  
carefully observing realities  
about us, we have this  
somewhat perplexing feeling  
that there is a lot more to  
them than meets the eye?”

243. □□□□□□□□□□

“WHY is it we so easily, almost

Page 77

so naturally forget: there is  
still much of us that is of  
the womb days, the infant,  
toddler, child, teenager  
and following?"

244. □□□□□□□□

"WHY is it we have somehow  
come to believe we are all  
round weak, when in fact  
we are quite strong? If  
reflected upon we can see  
we always have been."

245. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it the most sacred,  
natural and wondrous of  
pleasurable acts: the sexual  
union of male and female is  
increasingly coming under  
threat of extinction?"

246. □□□□□□□□□□□□

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“WHY is it that even though  
great words of wisdom  
have come down to us,  
we are still finding ourselves  
having to deal with a lot  
of the same age-old  
problems?”

247. □□□□□□□□

“WHY is it with knowing  
the power and beauty  
of harmony: of living  
harmoniously, we don’t  
live accordingly?  
Is having knowledge merely  
for the sake of knowing?”

248. □□□□□□□□  
□□□□□□□□

“WHY are we still measuring  
our existence in terms of  
‘young’, ‘middle-aged’  
and ‘old’ and then  
proceeding to live as if we

really are in fact those terms?"

249. □□□□□□□□□□

"WHY is it we talk so much about God  
as if we know what or who God is?

Even our apostasy, atheism,  
agnosticism, skepticism  
and freethinking is  
so full of talk."

250. □□□□□□□□

"WHY is it we allow so much  
curt talk to prevail? Even our  
artificial intelligences sound  
curt. Why do we show so little  
regard for another's feelings?"

251. □□□□□□□□□□

□□□□□□□□□□

"WHY is it people can feel at times  
family, friends, acquaintances,  
colleagues; in fact every human  
being either living or long



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deceased is somehow  
against them?”

252. □□□□□□□□□□

“WHY have we let financial  
profit become so crucial to  
our lives? What will it  
profit us if we gain every  
financial reward we can yet  
forfeit the planet?”

253. □□□□□□□□□□

“WHY is it humanity continues  
to continually continue  
putting up with things we  
should long ago have left go?  
Why are we so  
afraid to be noble?”

254. □□□□□□□□  
□□□□□□□□

“WHY is it when we have  
peace we let war erupt?  
Something is not right

Page 81

about what we consider  
to be right.

War is not right.”

255. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it the world over we  
are still seeing the reemergence  
of great thieves: leaders who  
are unashamedly stealing  
even the most basic  
rights of citizens?”

256. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we seem to be  
going along with the  
problems we know will  
happen with we making  
more use of our artificial  
intelligences and ignoring  
the unknowns?”

257. □□□□□□□□□□

□□□□□□□□

“WHY is it people so easily follow good  
example: good leadership; also so easily  
bad example: bad leadership?  
Shouldn't the good alone  
be followed?”

258. □□□□□□□□  
□□□□□□□□

“WHY is it people think  
living in harmony with oneself;  
with others; with Nature: with  
the Universe is too simple  
a way to be living life?  
Why do we complicate?”

259. □□□□□□□□□□□□

“WHY is it we aren't yet wise  
enough to differentiate  
governance that is openly  
manipulative and one that is  
subtly so? Neither one nor  
the other helps us to grow.”

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260. □□□□□□□□  
□□□□□□□□

“WHY is it we are still  
clinging to the question:  
Who knows what the  
future will bring? Let us  
abandon placing our  
existence in time-frames:  
timers.”

261. □□□□□□□□  
□□□□□□□□

“WHY is it there seems to be  
little or no end to both  
individual and societal  
deception? How many  
more good words on it will  
need to be said before  
it stops?”

262. □□□□□□□□  
□□□□□□□□

“WHY is it we still can’t

Page 84

ponder our heads around  
the idea that the Galilean was  
not human like us;  
nor that did he ever claim  
to be by what he said,  
done or didn't do?"

263. □□□□□□□□  
□□□□□□□□

"WHY is it while we have  
convinced ourselves  
moderation is an ideal  
way to act; to say govern,  
we don't seem to realize  
it is not as harmless as  
we might think."

264. □□□□□□□

"WHAT would be an ideal way  
to avoid finding ourselves  
in a predicament where  
restraint has now become our  
only option? Why so often  
do we self-entangle?"

Page 85

265. □□□□□□□□□□□□

“WHY is it we limit our thoughts only  
to what we and others know?  
Why not make of such everyday  
limits: doors to be  
courteously opened  
and gallantly entered?”

266. □□□□□□□□  
□□□□□□□□

“WHY is it we are still ruling  
it over one another?  
What is this up generation down  
generation attachment we  
have with being in charge?  
Respect each other.”

267. □□□□□□□□  
□□□□□□□□

“WHY is it we ignore the fact  
that plants literally have  
more of a connection with  
the planet than we do; that

Page 86

they are the ones taking  
the greatest care of it”

268. □□□□□□

□□□□□□

“WHY is it we think managing  
our day nightly lives  
somehow needs to be  
anything different from  
say the beautiful way  
the sun orbits the  
planets about it?”

269. □□□□□□□

“WHY is it we still don’t know  
what happens to the us that  
has been all along us after we  
seem to be no longer of  
this orbiting place we call  
home sweet home?”

270. □□□□□□□□□□

□□□□□□□□□□

“HOW long; yes, how long

Page 87

more is it going to take before  
we stop living the pretension  
we are noble beings?  
Cease warring and great  
headway we will be making.”

271. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it small good-living countries  
tend to be quite happy to remain  
small, whereas large ones it  
seems can’t be content with  
just keeping to themselves?”

272. □□□□□□□□□□□□

“HOW come we don’t say  
‘female person’ instead of  
‘female’ – ‘male person’  
instead of ‘male’?  
If we were to, it would  
guarantee a whole new  
level of leveling respect.”

273. □□□□□□□□□□



Page 88

“WHY are we still letting  
ourselves be tied down by  
the need to be forever  
conquering? This need  
begins with the individual  
and with the individual  
it must end.”

274. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we misunderstand  
things? A sensation which  
in situ was felt to have been  
wonderful, say making love,  
isn't beyond that locus  
meant to remain.”

275. □□□□□□□□□□

“WHAT do the immemorially  
residing here cultures from  
the about beyond think of the  
way we have been living our  
lives? Have they or will  
they ever intervene?”

Page 89

276. □□□□□□□□  
□□□□□□□□

“WHY is it we don’t admit that  
the idea of ‘a great state’ is  
without a doubt an oxymoron?  
There is more to the sun than  
meets the eye – that is why  
I am asking this why.”

277. □□□□□□□□□□□□

“WHY is it we could say bad is  
the lowest state of good but  
can’t and shouldn’t say good  
is the highest state of bad?  
Yet, know we don’t we,  
good and bad are not two?”

278. □□□□□□□□  
□□□□□□□□

“WHY is it I can’t fully trust sentences  
generated by an artificial intelligence  
as much as I would had they been  
composed by a human being?

Page 90

Artificialnesses' doing."

279. □□□□□□□□□□

"WHY is there so much  
cunningness in the world?  
From the highest echelons  
to the lowest is it in the west,  
the east, north and south.  
Machiavelli is having a field day."

280. □□□□□□□□□□□□  
□□□□□□□□□□□□

"WHY is it we still cling to the belief in a  
One Above all deities; belief in nothing  
at all? Why again too, so many  
neither here nor there  
positions on such matters?"

281. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it we can't so easily  
do the everyday difficult  
things without having the

Page 91

feeling they are difficult  
to do? How much of  
the difficulty is of  
our own thinking?"

282. □□□□□□□□  
□□□□□□□□

"WHY is it we are still holding  
on to the conveniently  
diverting idea that the  
Universe was once  
infinitesimally small  
before it was astronomically  
huge beyond huge?"

283. □□□□□□□□□□  
□□□□□□□□□□

"WHY do we produce  
monumental documents  
such as the Universal  
Declaration of Human  
Rights when and as if by  
a requirement of  
convention we blatantly

Page 92

contravene them?”

284. □□□□□□□□□□

“WHAT is about hindsight that  
lets us feel that while  
something was in fact very  
difficult at the time, it is  
now thought to have been  
much more akin to easy?”

285. □□□□□□□□□□

“WHY is it we don’t accept  
the difficult as just what it  
is: a difficulty? Why do we  
need to be trying to convince  
ourselves it is easy when  
clearly it is far from it?”

286. □□□□□□□□□□

“WHY is it we let things get out  
of hand while we can still  
stop them? Given that we have  
been here innumerable times  
before wouldn’t you think

Page 93

we would know? But no.”

287. □□□□□□□□

“WHY is it we seemingly have no problem with letting or even latently encouraging the shattering of villages, cities and biospheres; the shattering of human life?”

288. □□□□□□□□

“WHY is it we aren’t making better use of our ability to anticipate the possible outcomes of our empty of thoughts, our thoughts, silences, words, inactions and actions?”

289. □□□□□□□□

“WHAT will it be like when a journey of a thousand light years won’t be beginning with a single step but

Page 94

rather an instantaneous  
being there?  
Distance not experienced.”

290. □□□□□□□□□□  
□□□□□□□□□□

“ARE the sky visitors curious  
at all about our familial  
and societal backgrounds;  
our ethnicities or histories:  
conquests and assimilations?  
If not, then what?”

291. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we aren’t still paying  
enough attention to the  
conclusion of something as  
we were to its commencement?  
What in the in-between has  
happened to our focus?”

292. □□□□□□□□□□  
□□□□□□□□□□

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“WHY is it we distort desire?  
Desire after all is a wonderful  
part of life; it is what keeps  
our breath strong and our  
bones in harmonious  
movement.”

293. □□□□□□□□□□

“WHY is it, when we have  
the chance later in life to do  
so: we don’t explore that one  
wondrous thought that has  
since our youth been there in  
the back of our minds?”

294. □□□□□□□□  
□□□□□□□□

“WHY is it we aren’t frightfully  
aware that letting ourselves  
remain ignorant requires no  
effort whatsoever: just  
stay as we are and there  
ignorant we can be  
indefinitely.”



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295. □□□□□□□

□□□□□□□

“WHY is it we continue to place  
so much trust in sacred text  
knowledge; in worldwide web  
and AI generated knowledge,  
and so little in the  
intuitive and imaginative?”

296. □□□□□□□

“WHY is it what we think we  
know: when it comes to how  
best to govern a country,  
turns out more often than  
not to be not so? Why so  
carelessly do we let  
such things go?”

297. □□□□□□□

□□□□□□□

“WHY is it I keep having  
this feeling that the scientific  
method, though wonderful

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in itself, is ultimately seeking  
to dethrone mystery; even  
to eradicate it?"

298. □□□□□□□□  
□□□□□□□□

"WHAT is it about reality  
that gives us the impression  
we can and ought to confine  
it to language and knowledge?  
Mystery surely is not a  
mystery for nothing."

299. □□□□□□□□  
□□□□□□□□

"WHY is it our conversations  
sound like rivers impatiently  
pounding into seawaters?  
Look to the sea to see  
receiving in action; to  
the rivers for the how  
of returning."

300. □□□□□□□□□□

□□□□□□□□

“WHY yet haven’t we learnt how to  
live in wondrous harmony; why  
are we still letting ourselves  
be entangled with the idea  
that we have to have  
leaders and followers?”

301. □□□□□□□□

□□□□□□□□

“WHY is it we are experiencing  
this headlong confident feeling  
that our artificial intelligences  
won’t let us down: will ever  
faithfully be performing  
on our behalf?”

302. □□□□□□□□

□□□□□□□□

“WHY is it we get so weary of  
our historically renowned  
religious, philosophical  
and political figures?

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Their profound words are with us,  
yes; but where is the potency?"

303. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it we look upon all  
other religious beliefs to be  
in some form or another  
inferior to our own? Or to  
put it even more bluntly;  
our own to be by far  
the superior?"

304. □□□□□□□□□□□□  
□□□□□□□□□□□□

"WHY is it there is such a  
great chasm at times between  
what the individual holds as  
precious and what a  
government expects us to  
hold as precious? Who  
ought to change?"

305. □□□□□□□□□□

□□□□□□□□□□

“WHY is it our courage isn’t  
courageous enough to let and  
have itself fully believe that  
what is morally wrong is  
precisely that: morally wrong?  
Does it have to be spelt out?”

306. □□□□□□□□□□

□□□□□□□□□□

“WHY have we so many words  
for ‘narrow-minded’ such as:  
intolerant, provincial, blinkered,  
dogmatic, entrenched,  
prejudiced, bigoted,  
sectarian, racist, sexist?”

307. □□□□□□□□□□□□□□□□

“WHY is it the use of brute  
force: savage violence is still  
so very much in vogue?  
Why are we still acting  
as if we are totally stupid;

Page 101

unreasoning to the  
nth degree?"

308. □□□□□□□□  
□□□□□□□□

"WHY is it everyone has  
a ready word on what not  
one is and has to pause  
ponder and even search for  
what one is? Such it is  
becoming so when with  
much we do not know."

309. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it we are discarding  
the profound insights into  
reality carefree-ly hued out by  
generations upon generations  
in favour of captive adoration  
of the scientific method?"

310. □□□□□□□□□□  
□□□□□□□□□□

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“FROM how far back in  
human history should we  
begin our reevaluation: on  
how we might create a more  
noble future for ourselves?  
Would a hundred years say  
be enough?”

311. □□□□□□□□  
□□□□□□□□

“ARE we really going forward  
or is that just some kind of  
an illusion all of our own  
making? Perhaps, we are in  
fact going backward; who  
knows even at a standstill.”

312. □□□□□□□□□□□□

“WHY is it we have a habit of  
taking very serious matters  
lightly and treating  
unbelievably insignificant  
matters as if they are the  
most pressing of all

our problems?”

313. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we think this that and the other is so difficult to do? When we stop and think about it, they may not be difficult at all. Why are we so into difficulty-making?”

314. □□□□□□□□  
□□□□□□□□

“WHY is it I think there is something behind reality that has it be while at the same time can think there isn’t; again too can so easily hold neither of these positions?”

315. □□□□□□□□□□□□□□

“WHY is it we don’t yet realize there is so much more to us than our religions, philosophies,



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sciences or even artificial  
intelligences can tell us?  
Why are we not ourselves?"

316. □□□□□□□□  
□□□□□□□□

"WHY is it we can't accept  
that always to have plenty of  
not-knowing out in front of  
us is the very best way to be?  
I have as such no wish to be  
done with not knowing."

317. □□□□□□□□

"WHY is it; seeing that being  
in pain is such an unpleasant  
experience for anyone of  
any age, we would then  
intentionally hurt or let be  
hurt another human being?"

318. □□□□□□□□□□  
□□□□□□□□□□

"WHY do we convince

Page 105

ourselves the past; be it our  
personal, societal even global past  
is powerless to impact our lives?

Here this know not so:  
histories do in fact impact.”

319. □□□□□□□□

“WHY is it we weary ourselves  
so much by interfering in our  
very own lives? No one is  
doing anything to it; we  
ourselves are doing the doing.  
Let go of self-wearying.”

320. □□□□□□□□  
□□□□□□□□

“WHY is the self-publishing  
of one’s ideas considered  
not worthy of any serious  
consideration? Yet, is not that  
what Nature is always doing:  
self-publishing?”

321. □□□□□□□□

□□□□□□□□

“WHY is it we are doing wrong?  
What we have always been  
taught is wrong must surely  
still be wrong, mustn't it?  
Yet then why are there old  
wrongs now purporting  
to be rights?”

322. □□□□□□□□□□

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□□□□□□□□□□

“WHAT is about our way of  
striving that is stressing us out so  
much? How can we learn to take  
striving in our stride: to just  
be with enjoying the ride?  
Stylishly stress.”

323. □□□□□□□□□□

□□□□□□□□□□

“WHY is it we don't appreciate  
that whatever thought we let

Page 107

enter our mind is there to stay  
though we may never again recall it?  
A wondrous thought-receptacle  
is our mind."

324. □□□□□□□□

"WHY is it we are becoming  
so insensitive to the horrific  
plight of others? Could it  
have anything to do with  
them being presented  
on screens: no smells;  
there we are not?"

325. □□□□□□□□□□

"WHY is it fear is so frightening?  
Yet even though it most  
certainly is; how come we can  
still rise above it as if it  
seemingly no longer has any  
of that initial effect on us?"

326. □□□□□□□□□□  
□□□□□□□□□□

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“WHY is it we can’t so easily  
accept that we are not good  
at doing some things: that  
others are much better; more  
capable? Yield: be of a  
courage to let them do it.”

327. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it the world is the way  
it is, in that the rich are getting  
richer and the poor all the  
poorer? Is this just a timeless  
cliché? No; its truth is of  
today as yesterday.”

328. □□□□□□□□□□

“IS it the way that indeed  
people are naturally difficult  
to govern or that in fact  
they don’t need to be  
governed in the first place?  
Why is governance a  
problem-maker?”

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329. □□□□□□□□□□□□

“WHY is it dictators assume  
they have some kind of right  
to make life unbearable for  
people? From what or from  
whom; from when or  
where came they by such  
a derangement?”

330. □□□□□□□□□□□□

“WHAT would the world be like  
if everyone everywhere were to  
value the value of everyone’s life?  
There must be a reason why  
I am feeling the need to  
pose such a question.”

331. □□□□□□□□□□□□

“WHY is it we are the way we  
are from say a biological point  
of view? To be able to walk  
is surely a wonderful  
thing but it would be nice

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too if like a bird we  
could fly.”

332. □□□□□□□□□□

“WHY is it we look upon tree  
leaves in early summer as  
being ever so beautiful;  
the same leaves in autumn:  
though now dry and dead as  
also being ever so beautiful?”

333. □□□□□□□□□□

“WHY is it we think in terms  
of life and death? What do  
we really know about  
anything? In the over near  
yesterdays did we not think  
Earth to be alike unto  
a flat disc?”

334. □□□□□□□□□□

“HAS the human way anything  
to teach say the mountains  
and rivers; the trees and fields;

Page 111

the birds and fishes; honeybees  
and ants: something that  
only we do well?"

335. □□□□□□□□  
□□□□□□□□

"WAS there a time way back  
in a time of unknown, when  
in all respects we compared  
our life with Nature?  
Why have we abandoned such  
a correspondence, association  
and comparison?"

336. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it we think we are  
entitled to take and take from  
the planet and nothing give back?  
What we call natural resources: for  
our uses alone, Nature calls  
its existence."

337. □□□□□□□□□□



□□□□□□□□□□

“WHY are there so many  
un-atheistic atheists,  
un-Christian Christians,  
un-Islamic Muslims,  
un-Jewish Jews,  
un-Hinduistic Hindus and  
un-Buddhistic Buddhists  
in the world today?”

338. □□□□□□□□□□

“SHOULD a longevous self-publishing  
writer write right up to their very  
last breath in spite of their  
writings never having gained  
any societal recognition  
whatsoever? Emphatically  
yes oh yes they should for  
who knows such a fine  
body of work could in future  
times well prove to be an  
exceptional treasure trove of  
terrestrial insights into life.”

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339. □□□□□□□□  
□□□□□□□□

“AND this will seem  
unscientific, but why haven’t  
the oceans yet over flown  
their coastal boundaries and  
submerged the entire planet?  
The posing of such a  
question returns my mind  
to wonderment.”

340. □□□□□□□□□□  
□□□□□□□□□□

“WHY is it we are fully aware of  
what needs to be done; knows what  
actually can be done and yet and  
by choice we end up doing neither?  
We know how to share the planet  
equally; how to live in the  
fullness of peace but and  
by choice we don’t.  
Why?”

341. □□□□□□□□

□□□□□□□□

“WHY is it everything at times  
sounds, feels and appears to be  
paradoxical? Why are blatantly  
self-contradictory statements  
being put forth and accepted  
as non-contradictory?”

342. □□□□□□□□□□□□  
□□□□□□□□□□□□

“WHY is it we don’t yet realize  
that the culturing and  
sustaining of deep grudges  
is a potent catalyst for the  
sudden outbreak of accusations,  
quarrels, fights, wars; perhaps  
even annihilations?”

343. □□□□□□□□□□□□  
□□□□□□□□□□□□

“WHY is it we believe  
the Universe is always on  
the side of the good

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person given that reality  
would seem to suggest  
otherwise for are not the  
not so good doing quite  
well for themselves?"

344. □□□□□□□□  
□□□□□□□□

"IS it really wise for us  
to be stupefyingly  
letting ourselves become  
increasingly dependent  
upon our artificial  
intelligences?  
What of our humanness?  
Will we be allowed  
remain human?"

345. □□□□□□□□□□  
□□□□□□□□□□

"WHY is it the leaders of the nations  
don't make peace with each other?  
When they do we will no longer have  
any need for armaments; nuclear

weapons: that whole nauseating war medium. This let us take good note: from ancient times the various visitors from beyond the blue be black starry dome have by their inactions made it quite obvious to us that they unlike us have no interest whatsoever in fighting with us. You foes are only us.”

346. □□□□□□□□□□□□□□□□

“WHETHER it would be really wise of us to discard all our wondrous advancements and to mentally, emotionally and even physically return ourselves to being of the way simple ways of say our Paleolithic ancestors? Why go so far back? Then how about five hundred years ago? Why go so far back? Then how about one hundred years ago? Why go so far back? Then how about ten years ago? Why go so far back? Then how about two years

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ago even two hours ago?  
Enough with the going backness;  
let us remain here where we  
are for who knows it may  
well be leading us to a  
superlative future.”

347. □□□□□□□□  
□□□□□□□□

“WHY is it given the countless millennia  
we have already been living on this  
enrichingly beautiful planet, we still  
haven’t yet been able to go even  
for a single day without having  
fought with each other or worse?  
Have we some sort of rare condition  
or what or is our DNA somehow  
faulty seeing that we just can’t  
seem to live and let live in peace  
and harmony with each other?  
Is it any wonder the manifold  
visitors from beyond are  
taking their time having  
anything to do with us?”

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348. □□□□□□□□  
□□□□□□□□

“HOW came it to be that we have  
allowed words to have so much  
of a hold on us, given that we know  
quite well they are as ephemeral  
as any a cirrus cloud, if  
not even more so?  
Yet, having said that where  
would we be without them?”

349. □□□□□□□□□□□□□□

“IS it possible to be with a profound  
intellectual knowledge of so  
many things, yet to have  
not a clue of anything?  
So too do I wonder, is it possible  
to be with a shallow knowledge  
of so many things and yet have a  
deeply intuitive knowledge  
of so much? Yes and no to both  
questions might be coming near  
to an understanding and acceptance

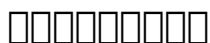
that not everything is necessarily  
meant to be understood either  
intellectually or intuitively.”

350. □□□□□□□□

“WHY is it we thoughtlessly allow  
ourselves to be guided by the great  
words of the great ones of old without  
we first having reflected deeply on them  
to confirm; to verify if they are indeed  
beneficial or not to this our own day  
and beyond? Some may contain very  
subtle entanglements. We need as  
such to be on our guard, especially,  
when it comes to those of the  
founders of religious traditions  
and social reformers.  
Our artificial intelligences too are  
becoming very skilled at making  
old sayings ring ever so true.  
Then it is up to you to  
all do them anew.”

351. □□□□□□□□





“WHY is it we say so many good things but don’t do so many good things; don’t say so many good things yet do so many good things? Why are we such contradictions in our talking and not doing; in our not talking and doing? Have we unbeknownst to ourselves wrapped ourselves up in some kind of ever tightening self-competitiveness? Let us let go of such restrictiveness: let us say and do good; not say and not do anything that isn’t good. If you have to ask what the good is then you have not yet commenced your journey of self-being discovery. That is the call of the new day: Be a true self-being.”

352. □□□□□□□□□□□□□□□□

## Biography

Richard Mc Sweeney: Risteárd Mac Suibhne of the isle of Éire ☐☐☐☐☐ is a self-designated Planet Earth philosopher of the natural happy kind; a self-originator who enjoys expressing his insights in a charmingly personal prose-poetic style.

Richard the son of Risteárd Mac Suibhne (1923-1985) of Baile Mhúirne & Siobhán Ni hÉalaighthe of Gleannúir (1936-2021).  
He is a native of Mainistir Fhear Muighe.

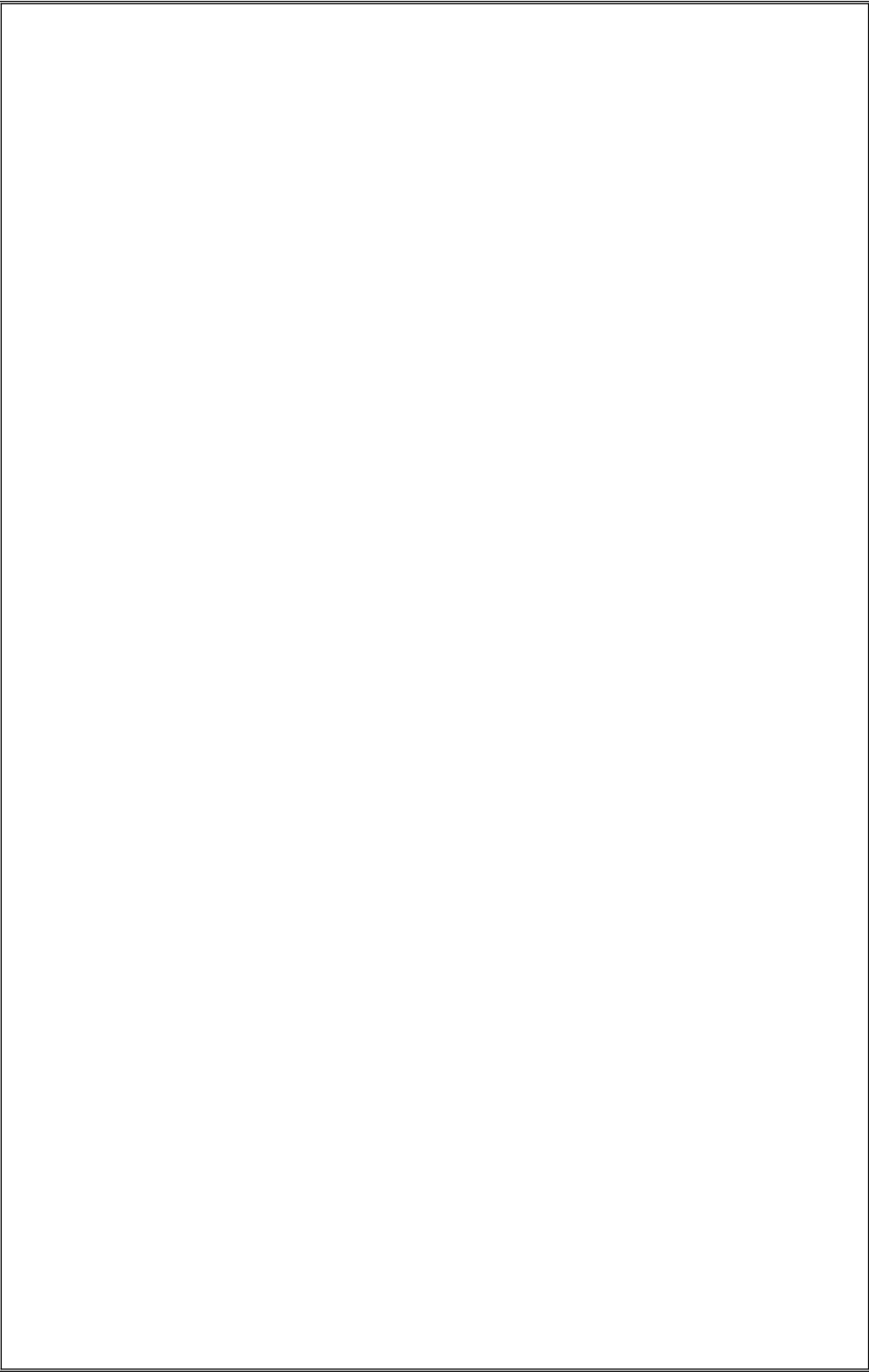
He was a PhD candidate in Chinese Taoist Philosophy ☐☐☐☐ Lao-Tzu/Chuang-Tzu in Seoul National University, Republic of Korea.

He lived in Korea for thirteen years; in the Kingdom of Saudi Arabia for three years and a further three in the United Arab Emirates respectively.

He is happily married to Lee Sung-ja ☐☐☐ of Seoul. Since 2001 they have been living in Ireland. Their son and daughter are also happily married and have children of their own.

He enjoys reading Classical Chinese ☐☐.

He likes to say:  
“Always I keep before me the belief  
that my best originality is yet to come.”



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